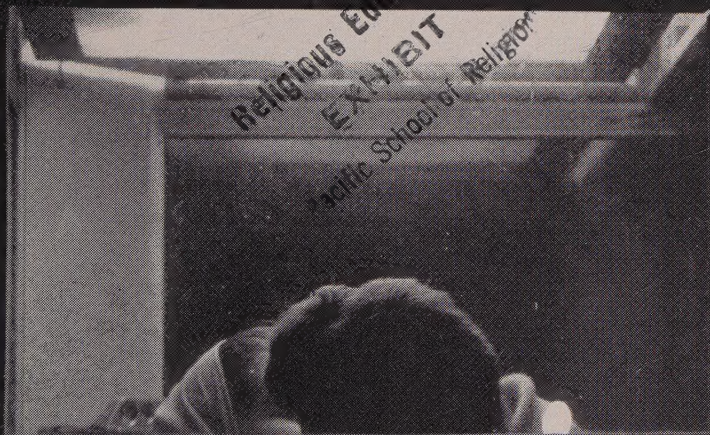


Youth /

**YOU AND THE LAW
MY COMMUNIST "BROTHER"
LEARN HOW TO SAY NO**

TELEPHONE





e were doing was...

ignorance of the law is no excuse for breaking the law

While Jack and Dick were walking down the street one Friday night they met some friends on the corner who were talking about crashing a dance at the nearby Y.M.C.A. When a policeman ordered the group to break up and move along, the boys refused. Jack and Dick stood with their friends. "This is a free country, isn't it?" they demanded. "We don't have to move for nobody." Yet they thought they were being treated unfairly when the policeman took them all down to the station.

This incident is outlined in a small pamphlet that promises to do big things on a national scale in teaching teenagers about the law and what it means to them. Jack and Dick, the pamphlet points out, are guilty of the misdemeanor of loitering because they were with the group, even though they did not intend to take part in crashing the dance. This can put them in trouble with the law nearly everywhere in the nation, although details of the law may vary from state to state.

This pamphlet, "You And The Law," is a bold new effort to answer the teenage lament, "All we were doing was . . ." It is part of a program attempting to give teenagers the same kind of vital information about law and punishment that they receive about health, safety and government. It is being tried in nearly every state in the union through the efforts of Kiwanis International, the National Council on Crime and Delinquency, and local law enforcement officials and courts.

Parents, civic leaders, police officials and courts throughout the nation have noted that teenagers, just as their parents, often are ignorant of the law and the penalties for numerous seemingly "innocent" acts. In 1960 at the Golden Anniversary White House Conference on Children and Youth it was recommended "that informational material and brief summaries of laws of interest or concerns to young people be developed to help them avoid initial mistakes or infractions which often lead to negative attitudes and delinquency." In 1963 Kiwanis International published the current pamphlet, "You And The Law," which describes the basic legal responsibilities of all teenagers. In clear, concise language it draws that line between responsibility and freedom. As they point out in the booklet:

America is a land of freedom. Freedom to do as we wish and go where we will—but only if we do not trespass on the rights of others.

"Your right to swing your fist," said a famous judge, "ends at the point where the other fellow's nose begins."

That is what this booklet is all about."

For those who have tried the "You And The Law" program are right in their evaluation, it may offer teenagers, for the first time, a realistic way to eliminate their unwanted ignorance of the law. —FRED D. CAVINDER

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Editor:

Herman C. Ahrens, Jr.

Associate Editor:

Joan Hemenway

Art Consultant:

Charles Newton

Administrative Secretary:

Clara Utermohlen

Editorial Address:

Room 800

1505 Race St.

Philadelphia, Pa. 19102

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AUTHORS/ Fred D. Cavinder, reporter for the Indianapolis Star, Indianapolis, Ind.; Edgar Williams, of Today magazine, Sunday supplement of the Philadelphia Inquirer; Ward Benshoof, Detroit Lakes, Minn.

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Pranks or Crimes?

IT'S NATURAL FOR KIDS to get into mischief, and many pranks are not very serious. But some "good gags" are actually crimes and can get you or your family into trouble. When mischief interferes with the rights of others, you may be breaking the law whether you know it or not. Ignorance of the law gives you no excuse.

You may not understand the reason for a law and therefore think it is not important to obey it. For instance, opening fire hydrants on a hot day may seem like innocent fun, but it is prohibited because it reduces the water pressure needed to fight fires. Sending in a false fire alarm is serious not only because it costs a great deal of money to answer an alarm, but because firemen and engines may not be able to answer a call to a real fire if they are out on a false alarm.

It is the job of the police to protect your rights and the rights of others. It is our job to respect our laws and our police officers.

Joy Riding

WHILE BOB AND TOM were walking down the street one evening, they saw Mr. Smith's new car at the curb, with the keys in the ignition. They knew the Smiths were at a P.T.A. meeting. Bob said, "I've always wanted to drive one of those. Let's ride around the block." Tom agreed. They had driven halfway around the block when the

car stalled. The boys became frightened, left the car and went home. But a neighbor of the Smiths had seen them take the car and called the police. Mr. Smith got his car back safely and no one was hurt, but the boys were taken to juvenile court and placed on probation.

The police charge in this case would depend upon the state in which you live. In some states the charges would be "unlawful use of an automobile," a misdemeanor. In most states it would be auto theft or grand larceny.

In another part of town John and his friend Mike did exactly the same thing except that the car they took had plenty of gas in the tank. The boys thought they'd go to a hamburger joint three miles out of town and play the new juke box. They'd have plenty of time to get there and back before the owner of the car returned. No sooner were they on the highway than the police sirens began to scream. John panicked—he was too scared to slow down. He should have pulled over to the side, but he didn't. He put his foot down on the accelerator as far as it would go. Mike was scared too. He hadn't meant to go along, but John had called him chicken. They were doing 85 when the front left tire blew. Out of control, the car veered across the road into the path of an oncoming truck. Both boys were killed in the head-on collision. The sentence in this case was taken out of the court's hands.

in a Bus

FERRY AND JOE began to play catch with their books in a crowded bus after school. They shoved and disturbed the other passengers. They meant it all in fun, but actually they were guilty of disorderly conduct. Other examples of disorderly conduct are shouting or making noises beside a building at night, loitering around a school without permission, pushing and shoving in a crowd, and causing a crowd to collect. The law says that disorderly conduct is an offense because it interferes with the rights of others. In some states it may be punished by imprisonment for six months.

School Lockers

LILLY WAS CAUGHT stealing from a school locker. The parents were called to the school to meet with the principal. Lilly is told that if her misconduct continued she would be turned over to juvenile authorities. Lilly was frightened, but most of all she was ashamed that she had caused her parents so much trouble and embarrassment. She was lucky the principal was so understanding and that herself had sense enough to stop.

Petty larceny means "little thefts." Taking small articles from the five-and-ten, stealing hubcaps, or using slugs in vending machines or coin telephones is petty larceny. These offenses draw penalties of six months' or more imprisonment and fines up to hundreds of dollars. Why do you think it is important for laws against petty larceny to be enforced? Is there anything you could do to help enforce them?

Fun with a Gun

JOE'S BROTHER TOM was given a .22 rifle for his sixteenth birthday. One day shortly afterward, Larry came over to visit Joe, and Joe showed him the rifle. They fooled around with it for a while, and then Larry took it to the window. He pointed it at a bird, at a telephone pole across the street, and at a dog down at the corner. "Look, I'm a sniper," he said, pointing the rifle at the postman and pretending to shoot. Then Joe took it, and he also pointed the rifle at some people passing by. They didn't know that the postman had seen them and called the police.

They thought it was harmless fun, hurting nobody, but they were violating at least one law. In some places, merely having a gun without a license is a felony. At any rate, it is against the law to point a fire arm at another person, even if it is not loaded. Sentence for breaking laws regulating weapons vary from place to place, but usually include both fine and jail terms up to a year.

Larry and Joe were taken to the juvenile court. Although they could have been given a jail sentence if they had been older, they were sent home to their families after the judge explained why such an ordinance was needed.

Truancy and Vandalism

Bob felt miserable until he ran into a boy he knew from a school across town. "Playing hookey, Bill?" "Naw—it's legit—our school is closed for teachers' meetings or something, but come on, let's go over there. I've got to get something out of my desk." (Bill was angry because his teacher had taken his report card and said she was going to lower his grade because of his behavior. Bill was determined to get the card back.)

Finding the school building locked, they climbed in through a basement window. As Bill hunted all over the teacher's desk, he sent books and papers flying. One book hit Bob, who threw it back at him. Bill returned the toss, and soon they were throwing anything they could get their hands on. Desks were overturned; a globe was smashed. When a book missed its target and broke a window, Bob was frightened. He ran

to the corridor and was hunting for a way out when he was caught by the janitor of the school. He was taken to the police station and then to the detention home.

Meantime Bill had found an envelope in the teacher's desk containing \$2. He stuffed it into his pocket just as he heard the janitor shouting in pursuit of Bob. Bill escaped through the broken window but was seen and recognized by the janitor. Fearful of being caught with the money, he took it to his friend Joe, told him what had happened, and asked him to keep it for a few days. Joe had nothing to do with stealing the money, but in criminal court he would have been charged with being "accessory after the fact" because he aided the person who took it. Bob wasn't even aware that anything had been stolen until Bill and his friend Joe were brought to the detention home. Because he was with Bill when the money was taken—although he did not see it taken—he was equally guilty under the law.

Consequences

PERSON WHO has been convicted of a crime in a criminal court has a criminal record for the rest of his life. The punishment ordered by the court, such as prison or a fine, is only *one* of the consequences of a criminal conviction.

For example:

Anyone with a criminal record will find it harder to make and keep friends or get a good job.

Many businesses require employees to be bonded, and insurance companies usually refuse to bond anyone with a criminal record.

Civil service and other government jobs may also be closed to those convicted of crime.

A driver's license may be refused on the basis of a criminal record. This closes the door to many jobs.

The Army, the Navy, and the Marine Corps will usually not give a commission to anyone who has been convicted of a crime.

A person convicted of a crime cannot be a lawyer.

A person who has been convicted of a felony loses his rights and cannot vote in any election unless the governor restores these rights. ▼

CAN HE CUT THE MUSTARD

What does a major league baseball scout look for?

Because of the big money laid out by major league baseball clubs the last few years to young prospects as bonuses for signing contracts, an erroneous impression has gotten around. There is widespread belief that unless a ballplayer is offered a sizeable bonus when he finishes high school, he has very little chance of making his way up the baseball ladder to the majors.

This simply isn't true. While there are a number of "big bonus" players—e.g., Bob Bailey, Pittsburgh (\$150,000), Dennis Menke, Milwaukee (\$125,000), Ray Culp, Philadelphia (\$100,000)—in the majors today, the vast majority of players receive little or no extra remuneration for signing. In this group are some of the game's greats.

Willie Mays didn't get a dime for signing with the San Francisco (then New York) Giants. Nor did Henry Aaron get a bonus when he signed with the Milwaukee Braves. Mickey Mantle received little more than a tip (\$1,100) for signing with the New York Yankees. The Yanks gave catcher Elston Howard nothing for his signature.

Any major league club general manager will tell you that the game's principal source of playing talent will continue to be youngsters who didn't attract sufficient attention in high school competition to become objects of bonus bidding but were signed for practically nothing by scouts who saw something that everyone else missed.

Major league baseball games begin when the umpire says, "Play ball." But major league baseball begins with the scouts. That's why each of the 20 major league teams maintains a staff of full-time scouts which covers the U. S., parts of Canada and some of the Central and South American nations in search of talent.

What does a scout look for? If the prospect he is watching is a catcher, an infielder or an outfielder, the scout starts with three basic questions: "Can he hit with power? Can he run fast? Can he throw with strength and accuracy?" If the prospect is a pitcher, there is one basic question: "Can he throw hard?" And always there is the intangible: "Does he have honest-to-goodness, burning desire to make good in baseball?"

It is the intangible that makes scouting a tough job. Every "big bonus" player is able to command top dollar for his signature because he has remarkable ability that impresses not one but many scouts.



Yet more than half of the "big bonus" boys never make it to the majors—because, for all their ability, they lack the necessary spark. Away down deep, they don't really care whether or not they can cut the mustard, as the dugout set puts it, in the big time.

Tom LaSorda, assistant chief scout of the Los Angeles Dodgers, and a perceptive judge of talent, says that he could be 100 per cent accurate in his appraisals if he had some means of looking into young b players' hearts. "You can spot a boy's ability to hit, run and throw," LaSorda declares, "but you can't always tell about his desire. There is no substitute for heart."

The competent scout knows what to look for and how to look for it. He realizes that most players he sees have not fully matured. At the age of 17 or 18, a boy's running speed and throwing power will be apparent. His ability to hit a curve ball, or to throw a change of pace pitch, may not.

A young player's arm must be judged solely by what the scout sees. The scout looks for two clues: the velocity of the throw and the way the ball bounces after hitting the ground. A fast throw and a sharp bounce indicate a good arm; a throw that results in a weak bounce indicates a weak arm. No way ever has been discovered to transform a weak arm into a strong one.

The same principle applies to running speed. A reasonably speedy runner can be coached to run slightly faster, but a naturally slow runner cannot be helped to improve. Since running speed is the only talent used on both offense and defense, it is a vital factor. Lack of running speed can be overlooked only in pitchers, and, if the other qualities are far above average, in catchers and first basemen.

A scout judges a batter by observing fundamentals. A potentially good hitter plants his back foot firmly, keeps the bat motionless just before the pitcher delivers the ball, takes a short stride into the pitch and swings the bat on a level with the ground. Some batting flaws can be corrected. One that seems impossible to correct is the overstride. A stride that is too long throws a batter off balance, making him easy prey for a pitcher who can throw breaking balls or change speed.

Fielding is the easiest category to judge. The scout looks for good legs, a supple body and good, responsive hands. A fielder with these factors—assuming that he also has a strong arm—can be taught to correct almost any shortcoming.

The principal thing a scout looks for in a pitcher is the fast ball. If the pitcher can throw the "high, hard one" he rates as a prospect. He

Can I still have a chance in the big leagues?

can be taught other pitches and if he has control trouble, he usually can be helped. But no one can teach a pitcher to throw hard.

This doesn't necessarily mean that a pitcher who lacks a blazing fast ball won't be considered by a scout. If he has good control, a good curve and the ability to throw pitches at different speeds, he has a chance. Among current major league pitchers who don't have outstanding fast balls but have been successful as relief specialists because they have a variety of pitches, plus control, are Elroy Face, of Pittsburgh; Stu Miller, of Baltimore; and Jack Baldschun, of Philadelphia.

Suppose you want to try to make it in baseball, but no scout seeks you out. Does this mean you have no chance? Absolutely not. Nearly every major league team holds tryout camps at various places throughout the nation each summer. Go to one or more tryout camps. If you show promise, you'll be offered a contract. Bill Mazeroski, Pittsburgh's superb second baseman, is a player who was signed at a tryout camp.

As you might expect, a considerable number of players with ambition but no talent show up at tryout camps. They are weeded out as quickly as they are spotted. Casey Stengel, however, once was rendered practically speechless—a remarkable thing—by a kid at a tryout camp. This youngster, wearing shin guards, had been working out at third base. Stengel hollered to him to get behind the plate.

"But I'm not a catcher," the kid said. "I'm an infielder."

"An infielder?" Casey yelled. "Whatcha doing' with shin guards on?"

"Well," replied the youngster, "I'm a little weak on ground balls."

If you don't get the break you've been hoping for, but believe in your ability, don't give up. Keep plugging. It may turn out that some scout overlooked you and that, later, another scout will pick you up. It wouldn't be the first time such a thing has happened.

Before the Giants got a tip on Willie Mays, the Dodgers could have signed him. After the 1949 major league season, a team of big leaguers led by Jackie Robinson, then a Dodger star, played a series of exhibition games in the South. Robinson was so impressed by a 17-year-old outfielder on a team which played against the major leaguers that he telephoned the Dodger front office with an enthusiastic report. "We're playing the same team tomorrow," Robinson said. "Send somebody down here to sign Mays."

The next day, Wid Matthews, one of the Dodgers' top scouts, was in the stands to watch Mays in action. After the game, Matthews sent a telegram to the home office. It read: "Player in question not worth signing. Has too many weaknesses."

—EDGAR WILLIAMS

OPPORTUNITY FOR SUMMER SERVICE ON FIVE CONTINENTS
Teens who have no plans for the summer should get busy right away and get information on the 1964 World Youth Projects of the World Council of Churches. And even those who have plans might reconsider. Forty projects in more than 20 countries of Africa, Asia, Europe, North and South America and the Pacific are set for this year in Ecumenical Work Camps, refugee centers, the East Harlem Protestant Parish in New York City, and hospitals, rest homes, minority children's camps, etc. Requests for detailed information and applications should be sent to the World Council of Churches, Youth Department, 475 Riverside Drive, New York, N.Y. 10027.

TEENAGERS IN HONOLULU RUN THEIR OWN CHURCH

An experiment by a Protestant Episcopal Church in Honolulu which gave its 180 teenagers their own church to manage is reported so successful that the church has now become autonomous. It is only dependent upon one adult, the minister of the parent church, for advice. Now the teens listen to the minister's sermons most avidly since he preaches only at their invitation. The church is run on an annual budget of about \$1800 which the young people raise themselves. Recently they also raised \$1200 to buy a fishing boat for a village in Formosa.



Bob Kulikowski, who lost a leg to cancer in 1962, works with a teammate at Newark State College, Union, N.J., during wrestling practice. Bob, 18 and a freshman, wrestles at 123 pounds and is rated as one of his team's standouts.

JAZZ IN WORSHIP SERVICE EARS MIXED REACTIONS

Audience of more than 1,000
men, looking somewhat be-
dazzled, recently sang, clapped,
danced and prayed at a worship
service at the Plymouth Congrega-
tional church in Minneapolis,
Minn. The occasion, sponsored by
the Christian Youth Council of
the Minneapolis Council of
Churches, was an experiment in
contemporary worship. A jazz
band presented Negro spirituals
with Negro interpretations of
them. A minister of education
explained that "jazz is a very gen-
eral segment of worship in the
South. It takes the place of an
organ and choir. Some of you
may find this strange and some
even offensive," he added. Re-
actions from the teens ranged from
clamations of "hallelujah" to
"we've seen everything now." Many
seemed to enjoy the music, but
some were uncertain whether it
was appropriate in the church.

IN THE LEAGUE OF MISUNDERSTOOD TEENAGERS

The League of Misunderstood
Adolescent Teenagers in Shushan, Ia.,
has issued a proclamation to par-
ents demanding that all Bar
Mitzvah and Confirmation parties
be abolished immediately, if not
sooner. Mordecai Jair, 15, presi-
dent, warned parents that their
practice of throwing lavish parties
is morally wrong and undermines
the characters of their children.

"Parents simply don't understand
that all we want to do is to stay
home and study," said Morde-
cai. Thus far, the League has two
members, Mordecai, and his cou-
sin, Esther.

ENGLISH TEXTBOOKS HIT FOR CATERING TO STUDENTS

Two professors at the University
of California say that English text-
books, especially anthologies, cater
to the adolescent mind "to the
point of embarrassment." The
anthologies resemble "instant
packaged food, the kind that just
pops into the oven and 'serves.'"
The authors' published condem-
nations include the "chatty tone"
of some books, their underlying
intention to try and "sell" good
literature like a huckster, their
ability to insult the good student
and puzzle the teacher, and their
repetitive artificiality. The pro-
fessors think that many high school
texts create the image that the
"American Boy" is a "cleancut,
socially poised extrovert, an in-
curious observer of life rather than
a participant, more eager to get
than to give. . . ." As for the Amer-
ican Girl, she is "one who likes
the American Boy." The report
stresses that anthologies and other
texts are important aids to teach-
ing. Among their recommenda-
tions is that such volumes be
"drastically reduced in size," so
that "instead of offering something
for everybody, they should exert
real leadership" in their selection.



Affilio Robles (left) of Bari, Italy and Ward Benshoot of Detroit Lakes, Minn.

MY COMMUNIST "BROTHER"

In Italy, an initial curiosity among strangers changed to trust

When communism is mentioned, what do you think of? Do you think of a group of people who are your "natural-born" enemies? Do you think of a bearded rebel in Cuba brandishing hand grenades and a machine gun? Do you think of a little man in China who claims the only way communism can be expanded is through bloody revolution? Do you think of Budapest, Hungary, in 1956 when, on orders from the Kremlin, Soviet tanks and troops moved into the city to crush the short-lived Hungarian rebellion? These may or may not be your impressions of communism, but they were mine before I spent the summer of 1963 in Italy.

At an awards assembly at our high school on the last day of school

was announced that I had been chosen as an exchange student to study under the auspices of the American Field Service. I had no knowledge of this beforehand and it was very exciting news. I began right away to study about the country. I studied its language, customs, and history, but not a great deal about its politics.

On June 26, I left New York with 600 other AFS'ers for Europe. We arrived at Rotterdam on July 6. Here the 36 students who were going to Italy got on a train for Milan, an industrial city in northern Italy. I was met by Enrico Rossi, an Italian who had been an exchange student in the United States in 1961. He told me I would stay with his family for one day while I waited to catch a train for Bari. Enrico was a very intelligent young man and in my short stay we had several interesting discussions. It was then that I learned how concerned many Italians were about politics.

In the morning I boarded a train for Bari, a city of 300,000 located on the Adriatic sea in southern Italy. Here live the Robles, my family for the summer: mother, grandmother, and 17-year-old Attilio. Anna, 15, was on a study trip in Germany and Michele, 22, worked for the Italian railroad at Como.

My train was four hours late so I arrived in Bari at midnight. Attilio and his friend Franco were at the station to meet me. Attilio knew that I would be tired from my trip so he hired a horse-drawn cab to take me home. The Robles' home is an eight-room apartment located in a modern housing development. After a bit of labored conversation and a late supper, we went to bed.

The next morning Attilio and I got up at 8:30 and went to the beach. There I met many of his friends. The first reaction of his friends toward me was one of curiosity but gradually I came to feel completely natural with them and they with me.

That night as Attilio and I were out walking, he asked me what I thought of communism. There was something in his voice that made me answer carefully. In the simplest English I could manage (for Attilio had not yet mastered the language) I told him that if communism in its ideal form were practiced in a Utopian society, it might benefit many people, but I also told him that I believed the way in which communism was practiced by its leaders today is actually harmful to the people. After a moment of silence, Attilio informed me that we were going to the home of his friend, Franco, the boy I had met briefly at the railroad station. He added almost as an afterthought that Franco's father was

Our laughter over Jerry Lewis brought us together

"head man" in the Communist Party for the regions of southern Italy. After my initial reaction of shock, I thought to myself, "Well, this promises to be a very interesting summer."

I found Franco to be a boy who picked his friends carefully but once he had a friend he was very sincere with him. After about a week, I think I can safely say that I was one of those friends. One of the experiences I remember most vividly with Franco was one night when Attilio, Franco and I went to a movie starring Jerry Lewis. At one particularly funny spot, when I was laughing quite hard, Franco, who had also been laughing all the way through the film, leaned across Attilio and said in the best English he could muster, "Ward, you smile very much." This may seem quite insignificant, but it touched me in a strange way. After that night I felt Franco and I had known each other for much longer than we had.

Thinking back on this experience after I had gone to bed, I remembered that these people were Communists, people whom we have been taught to distrust, despise, and in many cases, to hate. I remember the words of former President Truman after the signing of a test-ban treaty. He said, "I wouldn't trust a Russian as far as I could throw him." As a nation we can't entirely divorce ourselves from Mr. Truman's statement because I believe this shadow of distrust dwells in all of us.

Was I to trust these Communists then? Attilio and Franco? Well, first of all, I had to trust them because I was to live with them all summer and life would be difficult if we did not get along well. Secondly, I *wanted* to trust them. They were my friends, Communist or not.

Throughout the summer my experiences continued to grow. One day Attilio took me to the apartment of a friend and fellow-Communist who worked in a factory which published English books. He could speak our language fairly well. We had a very interesting discussion and from him I learned quite a bit about their philosophy.

While not always agreeing with the Russian and Chinese versions of communism, Attilio's friend never criticized either of the interpretations. His answers to many of my questions were so quick and precise that I felt he must have had them drilled into him. For instance, when I asked him or any other of my Communist friends why Castro does not hold elections in Cuba, the answer was always that if the people did not want Castro as the ruler they could simply start a revolution. When I argued that Castro controlled all the instruments of revolution and



Attilio leans over the veranda of his home in Bari where I lived with him for the summer.

The poor section of Bari, unchanged for hundreds of years, is a typical Italian scene.

While in northern Italy, Attilio, his mother and I visited the Cathedral of Milan.



We must recognize that we make mistakes, too!

thus a revolt would be impossible, they politely dismissed my thought as a result of my "ignorance" concerning the situation. Their source of information about the situation was a series of books by Fidel Castro. They trust this leader mainly because they agree with his politics.

We trust in the leaders of our country for much the same reason. We believe they would never try to deceive us or another nation—but they have. I remember the U-2 incident when top officials of our country insisted for about two days that it was a harmless weather plane that had strayed off course. And again, I remember the early months of 1961 when Castro was wailing and moaning of a planned U.S. invasion of his island. Very few of us even stopped to consider it and when our leaders told us his accusations were false and were just part of Fidel's childish ways we were satisfied. But in April the invasion came. We were shocked to find that our government was not as blameless as we had supposed it to be and that we were not the blameless people we had supposed ourselves to be.

These two incidents raised in my mind these questions: Could it be possible that there are things which we have been taught, which we have read and believed in, that are untrue? How can the Communists and Socialists be wrong all the time? These questions often perplexed me until I realized that just as we recognize errors and mistakes in communism, we must in turn recognize the mistakes of our own system. However, the important point is that our system is so designed that these mistakes can be worked out through the proper democratic processes. For instance, looking back through our history we find that when our Presidents have tried to "stretch" the powers granted to them by the Constitution, they have done so with the full knowledge that they were accountable to the people and that their actions would, in the final analysis, be approved or disapproved at the polls.

In contrast with our system is communism. Communism has inherent fallacies that cannot be corrected because of the inflexible nature of the program. One of these fallacies is its view of religion and the individual worth of each person.

In between trips to Naples, Capri, and Rome, Attilio and I continued our discussions. I was interested in what Attilio thought of religion. From his answers I derived the following conclusions. Religion has no place in a communistic society. Attilio felt that religion was based on "superstition" and considered it nothing but a brake on human progress. The Communists are determined to create a thoroughly scientific

system. Thus the standards of righteousness and truth which have been developed through centuries of religious faith have been cast aside.

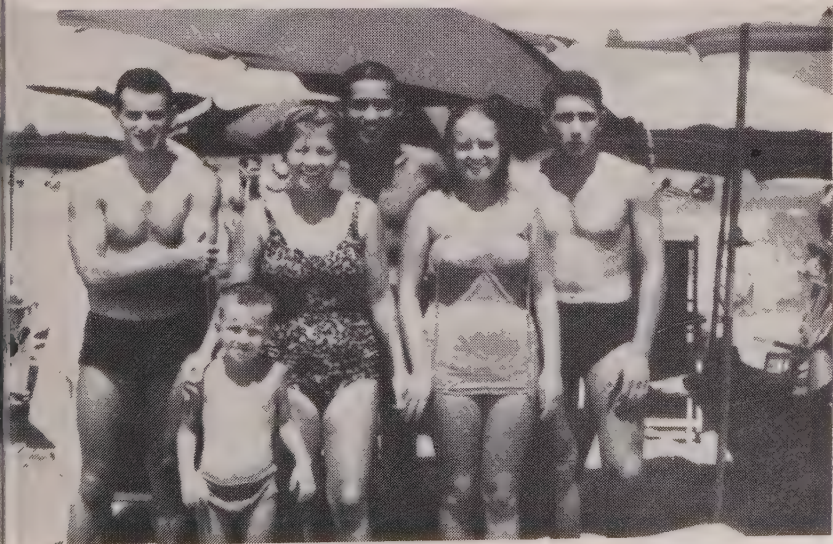
When Attilio and I were camping in northern Italy I met several young people of my age from Holland, Britain, Germany and France. Even though these kids believed in socialism, they deeply resented communism because of its denial of worship and because it attempts to dictate a person's rights without acknowledgement of his God-given or inalienable rights.

The summer was such an active one for me that it seemed only days before August 25 rolled around. I said goodbye to my Italian family and left for America. At home I would tell my family and my friends about my camping trips, our trips to Rome and Naples, and my personal exposure to a different social and economic system—communism.

Yes, when communism is mentioned now, I don't think first of Khrushchev or Castro, but I think of a group of ordinary people in southern Italy, much like me. I hope that as they helped me to see some of the shortcomings of our system, that in time they will recognize, too, the mistakes of the system they believe in. Also, I hope that someday they will take religion into their lives and along with it a sense of purpose that extends beyond self-interest.

—WARD BENSHOOF

Since Bari is on the Adriatic, I had good times at the beach with Attilio (right) and his friends.



On the Kennedy memorial issue

Your January 5, 1964 issue dealing with the death of the late President John F. Kennedy was a most meaningful one. "The New Dawn" was an especially moving account of that weekend.—*H. D., New York, N. Y.*

The Kennedy issue was tremendous. The young people did a superb job of writing their thoughts. And what challenging ones they were!

—*B. B., Powhatan Point, Ohio*

EDITOR'S NOTE: While the supply lasts, readers may obtain an extra copy of the January 5, 1964 (Kennedy memorial issue) of YOUTH magazine by sending 15 cents, plus five cents for postage, to: YOUTH magazine, Room 800, 1505 Race St., Philadelphia, Pa. 19102. Include your return address.

On Racial Justice Now

Your October 27, 1963 issue on Racial Justice Now is tops. It is sensitive yet dramatic; honest without seeming overdrawn; practical rather than petty or trite. You have given the church a documentary.

—*J. B., St. Louis, Mo.*

We sympathize with "a teen-age girl from the Rocky Mountains" whom you quoted in the October 27 issue. We too face the problem of differing family beliefs. Our parents at first seemed quite liberal concerning other races—until they realized how much we valued the friendships of several Negro friends. Now we rarely talk about it. The reason? It doesn't seem worth the price of family disunity. If our parents cannot accept other races on an equal basis,

constant tension won't improve the situation. We feel it is better to speak only to those who will listen and to try to improve ourselves. Are we wrong?—*a teen-age girl from Indiana*

To air our thoughts on this junk, we are sick of it as a diet. We don't have a problem and I don't intend to create one. We are returning our copies of the October 27 issue to YOUTH. —*a Massachusetts minister*

Your race relations issue of YOUTH is just excellent! It is one of the most comprehensive and in-depth treatments on this crisis I have seen. I sincerely see the issue as an instrument of reconciliation through its witness to our Lord, Jesus Christ. May God bless you and your staff in this and future efforts.

—*K. A., Nashville, Tenn.*

After reading your issue on Racial Justice Now, I realized for the first time that I am a part of this struggle for human rights. Until now I've been a self-satisfied Negro.

—*A. B., Columbus, Ohio*

You have done a very thorough job of presenting the racial problem as it exists in America; but more important, you have given the kind of balance which is so often lacking in such publications.

—*N. H., Detroit, Mich.*

Your Attention Please!

If you are going to change your address or the number of subscriptions of YOUTH you have ordered, a notice of at least six to eight weeks is needed by the circulation department to make this change effective.

ARTISTS . . .

Where are you?



To enter YOUTH magazine's 1964 Creative Arts Award competition, you must be younger than 20 years of age. You need not be a member of the United Church of Christ. If you entered the competition last year, you are also eligible to enter again this year. The piece of creative art which you submit must be your own original work. To each contributor (you may submit more than one entry), you must attach the title of the work, your name, your age, your home street address, city and state. All contributions must be in the mails *by no later than May 15, 1964*. Twenty-five dollars will be sent to each young person whose piece of creative art is reproduced in YOUTH magazine.

CREATIVE WRITING: We welcome any type of creative writing you wish to submit—fiction, essay, editorial, poetry, humor, satire, true-life story, or whatever *you* feel like writing.

ART WORK: You may submit any type of art work that can be reproduced in YOUTH magazine. This includes gag or editorial cartoons, story illustrations, graphic designs, abstract art, fancy doodling—any expression of your own ideas or feelings. Due to mailing limitations, the size of the art work should not be larger than 12" x 15".

PHOTOS: Send us a black and white print of the photo you wish to submit. There are no limitations on subject matter. The print should be larger than 12" x 15" nor smaller than 4" x 5" in size. Each person may submit one or more photos, but no more than five photos. Attach your name and address to the back of each photo.

SCULPTURE: If you've done a sculpture, mobile, paper folding or anything which you'd like to submit, send us one snapshot, or a group of snapshots, which best present all the dimensions of your work.

Send your original piece of creative expression to CREATIVE ARTS AWARD, YOUTH magazine, Room 800, 1505 Race Street, Philadelphia, 19102. After the judging is completed, all entries will be returned.

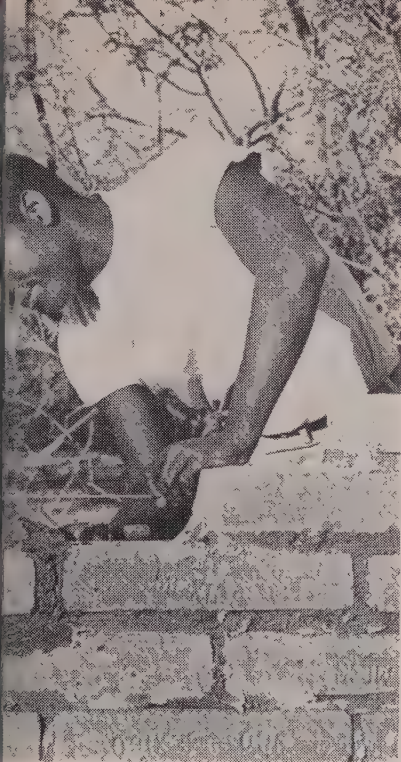


LILIES OF

"And yet I say unto you, that even Solomon

*LILIES OF THE FIELD/ Produced and directed by Ralph Nelson/
Based on a novel by William Barrett/ Released through United Artists
Corporation/Starring Sidney Poitier and Lilia Skala.*

Everything was against the success of this movie. The title was claimed to lack box-office appeal. The cast included only one "star." The story contained no sex. The two main characters, the unlikely combination of a Catholic nun and a Baptist Negro, appeared to leave little room for realistic confrontation and lots of room for racial and religious misinterpretation. The setting was inauspicious—a back-country area in the



THE FIELD

glory was not arrayed like one of these."

Arizona desert. The plot leaned more toward a Sunday school sermon than a Saturday night escapade. To clinch all these negatives was the incredible fact that it was made in only 14 days for the meager sum of \$10,000—in retrospect barely enough money to keep the cameras and crews at "Cleopatra" rolling for two minutes. Yet, in spite of these predictions by the pros, "Lilies of the Field" has quickened the heart of the American public, captured a growing number of "bests," and seems headed toward Hollywood's coveted Academy Award honors. Moreover, for the financially minded, it is expected to gross \$2.5 million before it is through.

The fantasy and simplicity of the story brings out the best in each of us. We all wish we could be Homer Smith (Sidney Poitier)—carefree, self-sufficient, talented, handsome—driving along in his second-hand station wagon, working when he has to, enjoying life because he wants to, unconcerned about today or tomorrow or what's around the next bend. When an overheated radiator forces him to pull up for water, he is greeted by four German-speaking nuns, a dilapidated farmhouse, and a formidable-looking Mother Superior (Lilia Skala). In broken English "Mother" convinces "Schmidt" to mend a leaky roof and then cons him into staying on—first to try and collect his "hire" and finally to build their "shapel." We wish we could be Mother Maria, so sure is her belief that "God is good because he has sent me a big strong man," and so child-like is her trust that God would not have brought them penniless all the way from East Germany to Arizona on a whim. No, they have come to build a chapel for the Mexican Catholics of the neighborhood, money or no money, and Homer Smith is to help them whether he likes it or not!

Actually, after the initial impact of this forbidding female's faith has worn off, Homer likes the idea almost too well. He goes to work for a local construction company when there's no response to his query—"Lord . . . would you mind puttin' a little meat on the table?"—and earns enough to feed himself and the nuns while still spending three days a week on the chapel. Eventually the whole community gets excited about the project and, when sufficient materials have arrived by way of the Mother Superior's prayers, they all offer to pitch in. Homer emphatically rejects their help and stumbles head-on into his pride. He paints "Keep Off" and "Don't Touch" signs all over the site, ignores taunts by the rest about a "one man cathedral," and explains, "Mother, you prayed for a lot of bricks but only for one man."

Part of the delight of this film lies in the collision of human failings. As Homer has to admit "but I wanted to build it myself," so does Mother Maria fight with her own particular inability to say "thank you" to another human being. When Homer appears with two large, unsolicited bags of groceries, she is taken aback, confused, put on the defensive. Despairing of ever receiving a word of appreciation out of her stony silence, he turns to leave. She rushes to the food and hastily thanks the good Lord. "What about me?" Homer asks. "You?" says the Mother. "You couldn't help yourself!" And thus, in the middle of one collision another occurs: the world of everyday work and want smacks up against the world of unswerving faith and both are transcended through humor.

Amidst these tensions are various choruses of assent and dissent.

the four nuns, although under the strict rule of the Mother, nevertheless react enthusiastically to Homer, curtsying at appropriate times, excitedly following their English lessons, laughing at his jokes, and generally giving him the ego-boosting so necessary to make him stay and help. At one point he teaches them an old Baptist "Amen" hymn in place of the solemn chords of a Latin liturgical chant. The girls break out to hand-clapping and foot-tapping as Homer dances around singing about the Baby Jesus. There are more than a few knowing glances as Mother Maria begins to catch the rhythm too!

Another chorus consists of the Mexican townspeople, skeptical at first about the value of Homer and later catching the spirit of the "Shapel" by letting their different races and languages and religions cement together the adobe bricks and raise the roof beams high. In back of them stands Mr. Ashton (Ralph Nelson), a hard-headed businessman who is puzzled because what is happening is not a part of his understanding, then rebuffed because he tries to help in the wrong way.

The total effect of this film could result in pure sentimentality. The meaning is so clear and simple that it could be neatly wrapped into a romantic cliché. Yet when Sidney Poitier read William Barrett's novel and decided he wanted the part, he took a sizeable cut in pay. When Lilia Skala was asked to be Mother Maria, she cancelled a touring engagement. When Ralph Nelson decided to produce the film in spite of limited financial backing he risked the possibility of personal bankruptcy. Perhaps, like Homer, they couldn't help themselves. Perhaps like the Mother Superior they knew the gospel according to Matthew, chapter six, verse 28: "And why are ye anxious concerning raiment? Consider the lilies of the field . . ."

—JOAN HEMENWAY



when and how to say

Once you make up your mind, courage and kindness come easily.

How do you refuse an invitation without hurting the other's feelings? How can you say "no" when your date wants to go somewhere you do not feel you should? Should you say "no" when drinks are served? Can you refuse a cigarette when everyone else is smoking? How do you let a boy know that you do not want to be kissed? How do you go about turning down a date?

One of the hardest things most of us have to learn is how to say "no." It is a little word, and one of the first we used as a child, but as we grow older, knowing when and how to say it is not easy.

On refusing a date: Many circumstances arise in the life of every girl when she must know how to refuse a date comfortably and pleasantly. The girl who has another engagement can say so simply and easily. "Oh, I'm so sorry but I'm already tied up for then." If she would like to date that particular boy, she may add a few words that will tell him that she will welcome another invitation.

Sometimes a girl would like to accept a date, but she cannot do what is being proposed at that time. It is the timing that concerns her, not the boy nor the date itself. If she is too indefinite in her refusal, the boy may misunderstand and feel that she is not interested. It is discourteous, however, for a boy to ask why when a girl tells him that she cannot do something he asks. When a boy pushes for explanation of a girl's refusal, she is justified in kidding him about his persistence, or in simply changing the subject.

If a girl does not ever want to date a particular boy, she does him a kindness when she gives him no encouragement whatsoever. To lead a boy on, when she never intends to go out with him, does him an injustice and unnecessarily prolongs the refusal. If he is not datable from her point of view, she will be wise to refuse courteously but with firmness and finality.

On handling unwelcome advances: How does a girl refuse a boy a kiss without hurting his feelings? How can a young man go easy in his love-making and still have his girl feel that he likes her? Sometimes we feel deeply about these questions. A girl wants to feel that she is kissable even when she does not want to be kissed. A boy wants to feel that he is not repulsive even when he is put off. And a boy does not want to be considered slow if he is a bit restrained in his kissing. A great deal is involved in these



expressions of affection. Our need for loving and being loved by others, our desire for real response, our feeling that we are desirable, and our sense of making progress, all are intertwined.

The kindest refusal is firm and yet considerate of the other's feelings. A girl who refuses to kiss a boy should be careful that she does not reject him even when she very definitely rejects his caress. She can say simply, "Sorry Bill, not just now." Or she can use any of the subtle looks or words or gestures that tell the boy that she likes him even when she must refuse the kiss.

A boy may find himself in a situation where the girl obviously expects him to display his affection in a way that he feels would not be wise. His responsibility is to slip out from under her demands without letting her down too rudely. Paying her some little compliment at the same time that he makes a quiet retreat is a time-honored means out of such a situation.

On going to questionable spots: You have not been dating long before someone is sure to suggest going to a place about which you have a question. Your parents may have put it "out of bounds." You may have heard that a fast crowd goes there. The very fact that you have a question about whether you should go may at times make that particular spot unduly attractive to you. Sometimes, just when you are trying to appear grown up and free to do what you please with the rest of the crowd, you are torn between two decisions. One side of yourself begs to join the crowd just to prove that you can go if you want to. Another side of yourself reminds you that refusing to go where you know you shouldn't proves still more strongly your freedom of choice and your grownupness. Which wins out?

When you are in your teens, these moments come more often than at any other time in your life. It is then that you are emancipating yourself from your old childish dependencies upon your parents, and testing their rules and authority in general. As you get a little older, the desire to do the forbidden will pass and you will be able to say "no" more easily.

"Is it worth it?" you ask yourself. Think of how your parents will feel when they learn you have gone. Consider what your best friends will say. Ask yourself how you yourself will feel about it after it is all over. Is an hour or two of excursion into forbidden places worth the pain you will cause those who care about you? Is it worth your own feelings of uneasiness and guilt when it is over? Feeling as you do, will you be really able to have much fun there? For a good many young people the answer will be "No, I won't go. It isn't worth it." For others it will still be hard to say "no" to the tempting lure of adventure into the unknown.

Better be pretty sure, too, that you are not doing something questionable just to hurt someone you love. That is a common trap that catches the unwary. You have just been hurt by a friend or a member of the family for whom you care very deeply. You find yourself wanting to hurt back, to get even, to show the other that you don't care. You get in deeper as you try to show how little you care by cutting yourself off from those you love, doing things you do not really enjoy, and fooling nobody, not even yourself.

A boy or girl with faith in the future will hesitate to do anything that

will jeopardize the goals toward which he is striving. Such a person can say rather easily, "That's not for me," because he is fairly sure of where he is going in life and what roads lead to his goals. When you become sure of yourself, such decisions are increasingly easy.

The easiest way to say "no" to the others is the simplest way: "I am sorry, but I am not coming." It usually is not necessary to go into long explanations or to preach to the others about how bad such a jaunt would be. You do not even have to tell a white lie. If it makes you feel any more comfortable to add a word to your refusal, you can tell the other(s) what you are going to do instead. It can be something like this: "No, I think I will go get something to eat (or whatever) instead." If you are sure of your decision in your own mind, your voice will relay your decisiveness. You will not have an argument on your hands about it so long as you stand firm and sure yourself.

(On refusing to drink: Drinking, at best, is a social crutch. Drinkers report that they take a drink to give them courage for a difficult situation or to loosen their tongues when they may find it hard to talk. It is when young people feel insecure and inadequate that they are most likely to resort to the support they hope to get from alcohol. At worst, drinking is a serious illness brought on by the bad habit of propping oneself up too often and too long with alcoholic stimulation. Everybody knows that drinking and driving do not mix; nor do drinking and dates; nor drinking and family life; nor drinking and most of the other worthwhile things of life. Yet alcoholic beverages are so often served that almost all young people must learn how to handle social drinking situations without being left out of good times with pleasant companions.

If you do not want to drink, the best way to avoid it is to go around with other people who feel as you do about it. It is when you find yourself with a drinking set that you will find it hardest to refuse. If you choose your friends among the many interesting people who do not drink, then the matter of refusing to drink becomes relatively easy.

But suppose you are out with a crowd who order drinks, what do you do then? This is not the time to stammer with indecision, or to mutter that you had better not, or to mention that your folks disapprove of that. Any of these responses is apt to make you conspicuous. The direct answer to the question, "What will you have?" is something like, "Make mine a root beer (or name your flavor), please." One popular girl smiles and says, "I'll have a large ginger ale *straight*, please." This usually brings a laugh and the crowd respects her choice.

Before accepting an invitation to a party where drinks may be served, a girl may tell her date that she does not drink, and does not enjoy being with a boy who does. If he cannot have a good time without drinking, then telling him frankly of her standards will make it possible for him to back out and spare her to be spared the painful necessity of a scene at the social occasion herself. It often happens that a boy would rather not get into the drinking habit. He may so appreciate her firm stand that he is glad to follow.

Refusing a drink is not too hard once you have made up your own mind

that you really do not want it and that you can have a good time without it. Any crowd that makes it uncomfortable for you to refuse cannot care too much for you as a person and very possibly is not the kind of gang with whom you can have the most interesting companionship.

On the question of smoking: Refusing to smoke may be even harder than turning down a drink. Smoking is so very common that not smoking may make one feel odd or peculiar. It is easier not to get started in the smoking habit than it is to break it off. Many young people find that if they can make up their own minds not to smoke, refusing a cigarette is not too difficult. When a cigarette is offered, a girl may simply smile and say, "No, thank you." No elaborate explanation is necessary. She does not have to say that she does not smoke, or that she feels that smoking is an unpleasant habit. In fact, the less said about it the better. She can turn the conversation in another direction at the same time that she refuses the smoke.

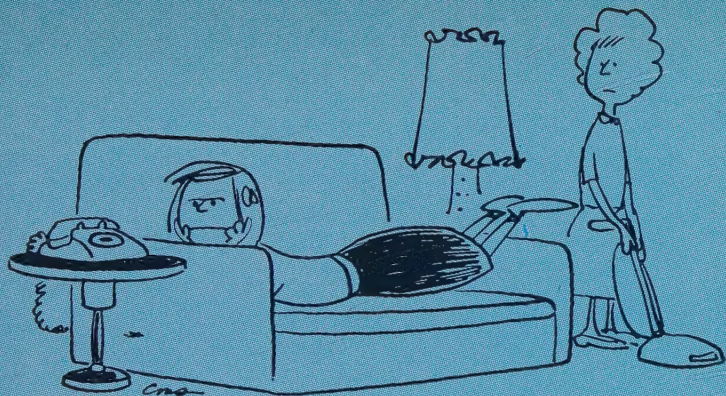
On refusing to be prematurely committed: When a boy urges a girl to go steady with him, or to accept his fraternity pin, or to commit herself to him in any way at a time when she does not want to be "signed up," how can she refuse his offer without hurting his feelings? It is a compliment to a girl to be asked to go steady with a particular boy, and that boy is committing himself to be exclusively hers in his request. Yet they may not be ready to be tied down to that extent, or they may not be sure that theirs is the kind of steady friendship that would do well. Theirs is the task of stalling the proposal and letting time settle whether or not they will ever want to be more definitely committed to each other.

Many girls find that if they come right out with the truth about how they feel, boys are able to understand and to accept a negative answer. Ruth had been going with Al for some time. They enjoyed each other's company, and Ruth was not too surprised one evening to hear Al asking her to wear his pin and go with him exclusively. Because she had already thought about it, she was able to tell Al that she liked him and enjoyed being with him, but that she felt it was too soon for them to fence themselves off from all other friendships. To her amazement, Al seemed a little relieved and confessed that he felt the same way. They had gone together so much, however, that he felt she probably expected him to offer his pin, and he didn't want to disappoint her!

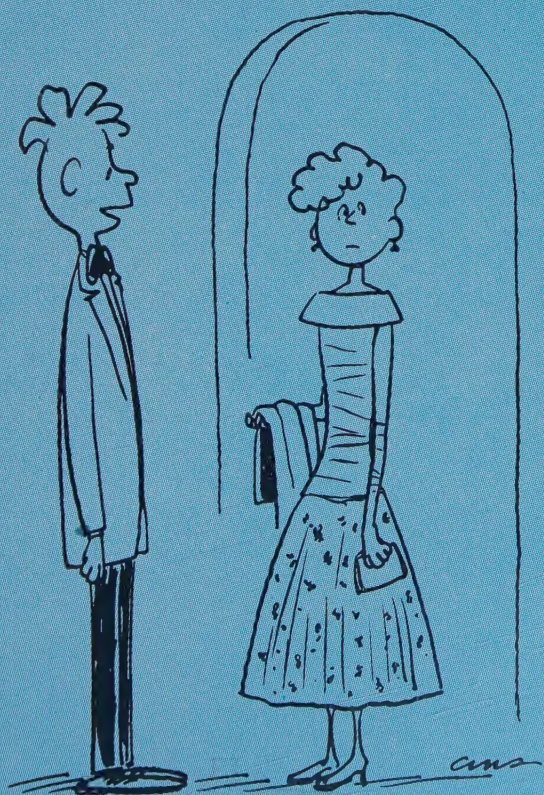
All through life there will be many opportunities to use the skill of saying "no." A man or woman cannot do all the things they are asked to do. There will always be dates to refuse, temptations to avoid, burdensome responsibilities to escape, and lesser values to deny. Life is full of choices. If you choose to do one thing, you must necessarily refuse to do something else. Learning how to say no easily, comfortably, courteously, and definitely is important. It involves much more than the pronouncing of a single syllable. It means making up your own mind as to what you want to have happen, and then taking your stand.

—EVELYN MILLIS DUVALL

This article is adapted from excerpts from Dr. Evelyn M. Duvall's latest book, **Love and the Facts of Life**, published by Association Press. You may buy a copy of **Love and the Facts of Life** for yourself or for a friend by ordering it from: YOUTH magazine, Room 800, 1505 Race St., Philadelphia, Pa. 19102. Send us a check for \$4.95, plus 15 cents for postage. You will receive your copy within two weeks. Other excerpts from Dr. Duvall's new book will follow in a future issue of YOUTH magazine.



"I'm convinced the telephone is an instrument of the devil. . . .
I haven't had anyone call me for a date all week!"



"Instead of bringing you a corsage, I think you'll be glad to know I have
donated a gift to Youth Fellowship in your name!"



NO ONE KNOWS ME

My skin is a mask, O God.
My face is beautiful, like a doll,
but I'm no toy . . . I'm a human
being. My face is pimply, but a
deeper beauty heals the hurt
and is the real me. My face is
black, but not my heart and soul.

My deeds are a mask, O God.
I talk big to boost my image,
but I still am insecure. I mimic
the crowd which molds my life,
but I wonder what's happening
to ME. I speak pious words, yet
I doubt.

No matter what I am or what I do,
I am not fully known,
except by you.